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years ago a chief, when hunting, sat down to rest. While he sat a slide plunged down the mountain-side and swept away the ground where he would have been if he had not stopped. The Bella Coola know that such a fortunate escape is no accident, as foolish white men believe, but is the result of an active spirit. Sometimes it can convey only symbolic hints of what is to happen. An old Kimsquit man told how his lower eyelids once became sore and his stomach began to heave. This occurs with sobbing, so he knew that ill-fortune was before him and was not surprised at the death of his son. A thoughtful person pays great attention to indications such as these, knowing that his spirit is always striving to pierce the future and obtain information for him, however indefinite. The importance of the supernatural to the Bella Coola can be judged from the fact that they attribute every action and thought to an element of this nature.

Mentality, *nlk*, though caused by the spirit, is somewhat vaguely regarded as a separate entity. It comprises two parts, one constantly urging to good deeds, particularly to activity in ritual matters, the other to evil. No one knows the appearance, if any, of human mentality. Some of the thoughtful older men hazard the opinion that every tree has mentality, whereas others say that it has a spirit. In former times especially, as one was falling, the cutters could occasionally see a dark object somewhat resembling an otter flash away and disappear. Not until then was the tree actually dead. Even the old people do not profess to know anything definite about mentality, which is important only as an attribute of the spirit. In indefinite association with it, too, is breath, *sininits*, provided by *Alqaxtăm* for everyone at birth. The word signifies more than the material act of breathing, it denotes the actual physical state of being alive, a condition "lent" by *Alqaxtăm* to mortals. The connection of these two elements with the spirit is unequivocal, though their exact relationship is indefinite.

If the spirit moves far from its proper position at the back of the neck, the owner falls ill; if it leaves him, his condition

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761 whenever the skin is broken. Any wound may prove dan-
[752] gerous, but particularly one that cuts either of the invisible
[827] lines along which vitality flows from the little finger to the
little toe. An injury to one of these channels spreads rapidly
and is in many cases fatal.

761 It is generally considered that a person dies if his life leaves
his body. In contradiction to this, though the discrepancy
794 seems of slight importance to the Bella Coola, is the belief that
it ascends at the winter solstice to the gathering of the super-
natural beings in *Nusmâ'a* to greet *Alquntâm*. It is common
knowledge that some part of the human body does this, but
there is diversity of opinion regarding which it may be. Some
say it is the spirit, but the consensus of opinion is that it is the
life. If it is successful and receives presents in the land above,
its owner will prosper on earth; if it is unfortunate, he will be
the same; if it falls in the crush as the guests hurry forth to
escape the heat of *Alquntâm*'s entry, he will die. By dreams
761 a man learns the fortune of his supernatural representative,
787 and from them he can judge what is in store for him during the
coming year and receive intimations concerning birth and
death, secret society matters and, in fact, every phase of
human activity, since all are decided at the meeting of *Alquntâm*
and his associates. Dreams are considered to be especially
important at this season of the year (I, p. 608) and information
obtained from them may, perhaps, be the origin of the present
firm conviction that some portion of the body actually ascends.
[182] Bella Coola beliefs have so broken down in recent years that
lack of unanimity concerning the specific part is not surprising,
nor does it alter the importance of this conviction. No attempt
is made to explain how an individual can remain alive during
the annual absence of his life.

761 Although the life is so ethereal, it really consists of four
intangible elements which unite to form the immaterial whole.
One of these parts, including the voice, is located in the throat,
another in the trunk, a third in the legs, and a fourth in the
feet; the body is thus divided into four quarters. The con-

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section of these with one another and with the spirit, the mental director of the life, is a matter of advanced Bella Coola theology on which opinions differ. Only men of philosophical temperament even hazard an opinion on such matters, which are beyond the realm of daily routine.

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When a man dies, his life leaves his body and the useless flesh begins to decay. At the same time the life is freed to travel as an intangible wraith, having the form and appearance of its dead owner. It visits all the places where he had been in the habit of going during life, irrespective of their distance from the scene of death. Sometimes it journeys to the locality where, in a dream, the mother of the deceased received her first intimation of pregnancy (I, p. 615). It wants to see former friends and sometimes makes its presence known to them by whistling. A person who hears this sound is saddened by the realization that one of his associates has passed away in some distant place. At other times, a man merely senses its presence and feels frightened without hearing or seeing anything to account for it. Very rarely, a dead person's life speaks to a dearly loved friend to inform him of his loss. During the existence of the body, spirit and life are closely associated, and the former sometimes accompanies the latter on its round of farewell visits before ascending to *Nusmit-a*.

774

After four days the life descends to the land below where it lives forever as a ghost. Some believe that it is the shadow which assumes this form, but the seeming contradiction is relatively unimportant since the life is essentially shadow-like. Ghosts have already been described in connection with supernatural bodies, and further information will be found in vol. I, chap. VIII.

At death, when the life as a whole becomes a ghost, its constituent parts likewise undergo transformation. The one situated in the feet remains with the corpse and disintegrates; that located in the legs enters a wolf and nothing more is known of its fate; no one knows what happens to the one situated in the body. The part in the throat, including the voice, enters

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an owl, possibly one of those which normally roost on the tree behind *Nuxmit-a*. This element of a dead person occasionally communicates with a living relative, as evidenced by the following story.

A number of years ago a party of men and women camped for the night beside one of the rivers flowing into South Bentinck Arm. After supper, as they were resting by their fire, an owl kept hooting from a neighbouring tree. One of the men turned to a friend who had been making obscene remarks and, half in jest, warned him to be careful in case one of his relatives was listening. The foolish fellow looked at the owl and asked:

"Are you a relative of mine?"

There was no answer, but when he had repeated the question four times, the owl spoke:

"I am so-and-so," he said, naming the deceased grandfather of his questioner.

Consequent upon the belief that the voice of a dead person enters an owl, the bird is treated with considerable respect. It is improper to make fun of one, or to ask who it was when alive. Should a person do so, the owl answers with the interrogator's own name and he soon dies.

On the whole, the life does not affect the daily existence of the Bella Coola as profoundly as does the spirit. When they stop to ponder on the reason for some event, they readily admit the importance of the life with its constituent elements, but they are not always considering its activities and seeking to strengthen it. It is essentially a religious attribute, of greater moment to a man of imaginative and suggestible temperament than to one who carries on the daily routine without asking *why* and *wherefore*.

THE TALLY POST

In the beginning of time, when *Siqustim* sent the first people down to earth, he erected in *Nuxmit-a* posts emblazoned with the bird or animal crest taken by each to serve as a memorial, or reminder, to him of the number of individuals existing

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614 The recent decay of Bella Coola culture may have destroyed
[182] traces of more definite obligations with respect to the ancestral family, but all the evidence indicates that it has always been a fluid unit. Its very lack of functions makes it difficult to
[128] discuss, and the above account was pieced together from scraps of information collected from many different people at various times; yet, intangible though it be, it is a very real unit to the Bella Coola and pervades their life. Each individual knows those to whom he is related. In many cases the exact kinship is lost, but it is remembered that a man from such-and-such a village married a woman from another village, and it is proved from the use by their descendants of names from the same origin myth. The concept of physical strength imparted by a closely akin ancestry is always present and gives a person the real "power" in the village founded by those first ancestors
614 of his. For the ancestral family is usually thought of in terms
621 of villages. A man belongs to the village where his first ancestor came to earth, though he is equally a member of other towns into which his ancestors may have married. A
[554] man without ancestry, without *xel'alam*, is a miserable creature; he has no home in this world, or, theoretically, in the world to come. The ancestral family is a unit essentially held together by the ties of sentiment and pride of ancestry.

614 In addition to the above social elements of the ancestral
827 family, it is felt that all its members have certain tendencies. If one of the first ancestors had a certain physical peculiarity, or met with a particular kind of fortune, either good or bad, his descendants are more likely to experience the same than any other people. These tendencies may skip many generations, and may be inherited either through the mother or the father. In fact, Bella Coola belief on this point closely agrees with modern knowledge of heredity; the term for such an inheritable tendency is *xalkaltim* or *xalxwaqlut*. Such characteristics are:

(1) Proficiency in using tools;
(2) Ability as a hunter;

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(3) The bearing of exceptionally well-behaved children; 614
(4) The bearing of exceptionally naughty children; 827
(5) Disposition to steal;
(6) Uncontrollable sexual desires;
(7) Sudden death, that is, members of certain ancestral families are less apt than others to die of disease or old age;
(8) Death by drowning. One informant, in whose family this is a tendency, has twice been thrown into the water and barely escaped. He fully expects to meet his fate in this manner;
(9) Insanity (not a common malady); [158]
(10) Dribbling at the mouth with increasing age;
(11) Liability to contract the skin disease known as *łoqałx*. With regard to the transmission of this disease the surprising information was received that if a relative of a sufferer should drink from the same bucket or use the same spoon as the patient, he is likely to contract the disease, whereas another person can use them with impunity. This statement may be based on a knowledge of germs learnt from the white man, and warped by a belief in inheritable tendencies, although it is amazing that the theory of germs could have reached the elderly Bella Coola. Possibly this statement is a relic of an old belief in the transmissability of disease through contact, but it is more reasonable to ascribe it to white influence. 614 827 753 177

In a later chapter an account is given of certain occupational abilities, including that of carpentry, which must be confirmed and validated by presents. The above are quite different; they are either present or absent without any action on the part of the individual. 614 827

The Village Community

The village community referred to in the preceding section consists, fundamentally, of the descendants, traced in the patrilineal line, of the reputed first settlers to occupy a site. Since a Bella Coola always describes himself as a native of such-and-such a town, it follows that the village community 614 621

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775 to a ghost, he informs a shaman of the fact and the latter [756] notifies the relatives of the deceased. If no shaman is convenient, the shade does not hesitate to help himself. Invisible, 264 and armed with a barbed hook, he approaches a person who is 775 eating and pulls away a crumb which falls to the earth. Should the eater stoop to pick this up, the ghost, robbed of his booty, 753 beats the offender with his hook, causing toothache or sometimes a sharp pain in the head or stomach. Other ailments are caused by the ghosts hitting with invisible stones those who have offended them. Consequently, no one picks up a crumb which has fallen, since it is impossible to know whether it has [827] been an accident or a seizure. Another indication of a ghost's hunger is loss of a tooth. The loser should throw it on a fire [782] with an invitation to the dead to accept his offering.

775 The barrier between ghosts and human beings is considered to be little more than a wall of smoke, just too dense for ordinary eyes to penetrate. In early times intercommunication between the denizens of the two worlds was so easy that a doting mother was once allowed to tend her dead child on earth. Unfortunately, the woman's mother one day insisted on holding her grandchild, unaware that he was a ghost. Shocked at his appearance, the old woman dropped the child, much to the anger of the dead people.[44] Ever since that time it has been impossible for human beings to see and talk with [538] their deceased kinsmen. Like so many Bella Coola stories, it is doubtful whether this one is regarded as more than an item of ancient history; it is considered to be a fact, but it is not one that enters into the daily thoughts of the people.

[825] Ghosts frequently come to their old homes at night where dogs can see them. If one of these animals begins to bark and gazes fixedly at a spot where nothing is to be seen, it is because a wraith is standing there and the dog's owner hopes that it will remain invisible. It is true that some individuals have [754] received shamanistic power from a ghost, but more often a visitation is disastrous and to be avoided. A dead person often

[44] This story is recorded in detail later (I, p. 577).

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of fur. Even at the present time, the death of a new-born child is usually attributed to omission of this precaution. 843 825

A Kimsquit man mentioned that he had once shot a marten during his wife's pregnancy, and had failed to preserve a piece of the skin. The bullet had passed through the head, making a hole in the cheek-bone beneath the eye. He thought no more of the incident until after the birth of a daughter with a blemish on her cheek in the same place as the wound on the marten's. The spot grew bigger, and the flesh began to mortify until the infant died a few weeks later. Her face resembled that of the animal and he is convinced that his loss was caused, in some way, by the marten. 789 [761]

To Cure Indigestion

Kill a raven, cut out a morsel of flesh from beneath its left wing, and then remove the heart. Place both in the infant's mouth and leave them there until wet with saliva. Replace them in the bird's body and tie a strip of dyed cedar-bark around its neck. Carry the carcass to some lonely spot in the mountains and hide it beneath a jutting rock where no water can penetrate. This cures the child. If, however, anyone should find the raven's body before the flesh has decayed, the patient would die. 755 [761]

This remedy, widely employed for small children, was used with success by an informant for his young daughter. It is not sufficiently potent for adults.

To Cure Crying

The Bella Coola consider that crying is not only unpleasant, but actively displeasing to the supernatural beings who permit it at death alone. Consequently, the persistent wailing of a child is likely to cause the death of a relative in order that the tears shed may have justification. Many stories illustrate this theme; in fact, to cry for no real reason is practically taboo. A mother quiets a fretting child by saying: 827 865 761 [784] [861]

"Do you want your father and me to die?"

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If the father dies, she beats her son or daughter, adding: "Cry now. See what you did."

Henceforth the child restrains himself, but usually drastic steps are taken to reform an infant before his weeping causes any such misfortune. The parents of a petulant child request aid from a man of even temperament to cure him. The person undertaking the task prepares a large basket, watches until he notices the youngster crying and displaying bad temper, then seizes the offender, thrusts him into the basket and hangs it in the doorway, free to move with every stir of the child shut within.

"Cry as much as you like now," he says. "If you become hoarse like a heron you will turn into one of those birds."

This threat is based on an ancient story describing how a child to whom this was done changed into a heron and flapped away in bird form. Sometimes the man says that the same will happen to the child, or simply that he will be able to fly like a heron. All day he is left suspended, no one heeding his sobbing and howling, but in the evening he is taken down, petted, and told not to be naughty again. This medicine always cures a petulant child who can thenceforth be held to ridicule by being reminded that he is "A Basket Boy." The same remedy is often employed for a quarrelsome brother and sister who are shut up together.

To Cure Disobedience and Rudeness

If a child is persistently rude and disobedient to his parents, they request the assistance of a man of even temperament to cure him. The person selected must be one who is never angry, and who attends to his own business in a placid, quiet manner. The mother and father discuss who is best fitted by character to help their erring child and then ask his aid, promising a suitable recompense. If the man accepts the task, he waits till he notices the child crying peevishly. Running to him, he holds the youngster firmly and, in spite of this strug-

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is spoken of in the Chinook jargon as a *mesatche box*, that is, a "dirty," "unclean," or "repulsive" box, and this term is one which is mentioned whenever an unexpected death takes place, or whenever a coastal Indian is accused of loitering around a deserted camp or of stealing into another's house. The belief is not limited to the Bella Coola, but has formed the basis for criminal cases all over the coast of British Columbia. It is difficult to find words sufficiently strong to express the disgust, loathing, and fear with which the Bella Coola regard a person suspected of sorcery.

Ability in this respect carries with it certain prohibitions. A sorcerer would lose his power if he should wash or blow his nose except when about to commit murder. The one old Bella Coola now thought to be a sorcerer never washes; he knows that if he did so, he would be immediately accused of plotting someone's death. This man is greatly feared, as he is said to have a collection of spittle from every member of the tribe; efforts have been made to break into his house and steal this, but it has never been found. He takes credit for the death of at least one white man in the valley. A peculiar impediment suffered by all sorcerers is a prohibition against turning around, although no one knows why doing so should deprive them of their strength. The explanation may be that their power would recoil upon themselves, a concept well illustrated by the following incident:

When the first Christian Bella Coola left the old village to settle near the mission station, they were regarded with dislike and suspicion by their fellow-tribesmen. One day, one of them happened to follow a path through the woods which led her to a rude shelter in which was a bundle. Hastily summoning her fellows, they opened it and found an article of clothing belonging to each Christian. The man who told this incident described his fear at finding a dirty shirt of his own among the others. They felt that the garments had been collected by a young man who claimed to be a shaman, but whom they suspected to be merely the accomplice of a sorcerer, and this was soon proved to be the case. He was insufficiently trained; instead of touching the patient's body with his stick, he used to suck wherever the pain was located and then

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manner, and was definitely stated to be the case by one well-informed old man. It is clear, however, that every spring salmon was landed with the cry of *xak'loi·*, taken to the Spring Salmon House, and cut up by the men until the time when women were allowed near the river. Another old man stated that the feast took place at night and that only the heads and refuse of the first catch were eaten, the remainder being dried for the winter. Women of child-bearing age were not allowed on the river bank, and were rigorously excluded from the Spring Salmon House until the time when the sun's shadow reached a diagonal scar on the slope of one of the mountains on the north side of North Bentinck Arm. This occurs about August. From that time onwards, there was no calling of *xak'loi·*, and women, except those who were taboo, could cut salmon freely on the bank. It was even stated that refuse of salmon could be thrown into the river after that time. No one knows the origin of this seasonal prohibition, or why it should end when the sun reaches a certain point, but it was faithfully observed in former times.

In Kimsquit similar rites were carried out, the chief variation being that the bodies of four swans were placed in the Spring Salmon House and the fish laid with these at intervals in the line. Moreover, the youth used to bite the back of each salmon as he presented it with the cedar-bark streamer. The same regulations with regard to drinking water, and crying after eating, were enforced for spring salmon as for olachen.

Miscellaneous Beliefs

The following miscellaneous beliefs and customs cannot be assigned to any special aspect of Bella Coola life:

If a spark from a fire jumps out and lights on a person's hand, it is said:

"The fire wants to give you [the person on whom the brand has fallen] food."

If a man sneezes repeatedly, it is said:

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"Someone is calling your name."

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If a man stumbles without due cause, it is said: "Someone has food ready for you."

787 322

When a man partly closes his hand, if a wrinkle-like fold runs straight across the palm it indicates that he is a good carpenter.

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If a mouse nibbles even a single smoked salmon, the whole boxful is thrown away immediately in case dung has been dropped within. It is believed that inadvertent chewing of [826] this is responsible for wearing down the teeth.

If a man throws a stone at a pregnant snake, the young ones may rush forth and enter the thrower's stomach. They remain [761] invisible, and no one knows how they enter, but death always results. Snakes are regarded with scorn and aversion, and the [756] only men who dare to handle them are shamans.

856 827

When a milk tooth is lost, anyone who happens to be present should pick it up, pass it four times around the child's head, sunwise, and throw it away. No explanation of this custom is known.[10]

[10] This is not the only custom practised at the loss of a tooth, cf. vol. I, p. 500.

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is now sufficiently tamed so that he can lie down and rest, and thenceforth the nocturnal raids on the village are discontinued. 575* 796*

X remains concealed on the platform, supposedly without eating, for four days. On the fourth day occurs the ceremony of washing. Early in the morning a herald goes to every house in the village asking for urine and grease extracted from the heads of sockeye salmon. The *kukusiut* gather in X's house, to which full chamber-vessels and pots of grease have been taken. No uninitiated are allowed to be present, but from adjacent houses they hear sounds of furious struggling, combined with growling. Presently they see a number of *kukusiut* carrying X, smeared with liquid, to the river. Some informants state that he is actually covered with urine and fish-oil, others that these are merely emptied within the house and water poured over X, that their collection is merely to deceive the uninitiated. At any rate he is taken to the river, where, in spite of his shrieks, kicks, and struggles, he is four times doused by his guardians. Often he seizes stones from the bed of the stream and hurls them at his captors, sometimes bruising them severely. This washing assists in the restoration of X to sanity. He is taken four times to every house in the village, no longer growling and struggling, and a herald announces that he will dance that evening. 787

Soon after dusk the *kukusiut* are summoned and they practise the four songs composed for X. Then the uninitiated are called in. As his songs are sung, X dances in the usual *kusiut* style, but more violently than most, and growling at intervals. The women drone and his four guardians stand close by, spitting into his ears to soothe him.[49] This is done by calling *hoip* loudly close to his head, so that a spray of fine saliva is ejected over him. After dancing, X sits down once more and a marshal calls out that food is to be given to him; he is supposed to have eaten nothing but morsels of human flesh since his departure for the upper world. The women are sent [827] [562]

[49]Spitting also occurs frequently in connection with curing by means of the frenzied beating of sticks.

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(*a*) Recorded as song VII D 55, National Museum of Canada; quartet, Reuben Schooner, leader, Jim Pollard, prompter and announcer, assisted by *Tâl'io* Charlie and Steamboat Annie. 533*

(*b*) So many of *Yexstin*'s ancestors had been drowned that he considered such a fate to be an inheritable tendency and mourned accordingly. This song was composed for a memorial potlatch held after the drowning of three of his sons. [761] [827] [195]

(*c*) *Xem* means, literally, the successive rising of the sun from day to day; it has therefore, the significance of: The span of life is shortening.

(*d*) This wail replaces the usual wordless chorus.

(*e*) Raven. This is one of his rarely used chief's names.

(*f*) The reference is to an incident related about Raven in the beginning of time. He made, and gave life to a son who was his chief joy and delight. *Alquntâm* wondered what the creature might be and sent down one of his eagle-like supernatural birds to seize him. Raven, ignorant of the reason for his son's loss and with no idea that he was being carefully guarded, was absolutely disconsolate. The myth is recorded in vol. I, p. 83. [773]

Shaman Songs

In contrast to the carefully prepared and logically worded mourning songs, many of those used by shamans are extremely incoherent. This is natural in view of the belief, already described, that the words and tune are given to a sick person at the time that he is cured. Those who recover from an illness are convinced that they must have received a supernatural visitation, and at once begin to ponder on the song brought to them at that time. A person of imaginative temperament easily persuades himself that the words which begin to form in his mind were actually brought by an agent, and, having thus deluded himself, it is easy for him to convince others. The coherence of the text thus depends upon the ability of the patient, a factor which explains the extreme lack of skill in many compositions. The examples here given are, perhaps, unusually complete. 533* 756 [753]

Song Used by Ninitsamlaix(a), a Kimsquit Man(b)

A Wa·umkwalhnumqudu	*skâninitsumlaiyas*
In the beginning(*c*)	the life-giving power(*d*) was made;
yao diaî aiyaltutî	*aldânâlsiwanudai*
that is what we have given	within them(*e*).

[WORDLESS CHORUS] (*f*)

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[805]

ɬxɬiɬ, "The Time for *Kusiut* Rites": Fifth moon after the summer solstice.
ɬyɬyɬyut: 1—One of the first men to settle at *Alɢalɬxl* in the beginning of time.
2—One of the first men to settle on the lower Kimsquit River in the beginning of time.
3—One of the first men to settle on the upper Kimsquit River in the beginning of time.
4—*Sɬɬaok* name of a Kimsquit man.
ɬɬɬlulɬk: One of the supernatural carpenters.
ɬsamanumtmm: The repurchase of a wife from her husband. [583]
ɬsaiɬk': Synonym for *spuxdjut*, a present for which a return is not expected. [431]
ɬɬxsmxdjut: Hereditary tendency.
ɬɬem: Kusiut name of a *Sɬɬux* man. [827]
ɬɬiɬq: Red rock cod. The difference between this and *ilaɬwlk* is problematical. [825]
ɬɬlɬolum: One of the first men to settle at *Lɛmɛɛ-ɬs* in the beginning of time.
ɬɬlliwatem'xiamet-al-ăt': The entrusting of a woman to a husband's care. This phrase is used by a wife's relatives when about to rebuy her as expressing their somewhat boastful sentiments concerning the relations entered into at marriage. [583]
ɬɬw-ablɬwadjutlaix: Sterile supernatural visitation. [787]
ɬɬɬkɬuta: 1—To strengthen, or to shore up. [556]
2—Goods provided by a wife to strengthen her husband's position.
ɬɬɬɬkmlq, "Different from All Others": Bella Bella chief living in the beginning of time.
ɬɬlɛwan-i: Wife of North Wind, a supernatural being resident in a side valley of the upper Bella Coola.
ɬɬlɛkwaladjut: Supernatural aid granted to the unfortunate.
ɬɬlɛɛtlamɬɛwaxdjinas: Son of Raven and one of the first settlers at *Tăl-ĭo* in the beginning of time.
ɬɬnukwɬlaix, "The Track of the Sun": *A'alk* name obtained in the beginning of time.
ɬɬnuɬkɬmlaix: Supernatural name of *ɬɬiuɬl.*
ɬɬquntăm, "Commander":1—Said to be the word from which *Alquntăm* is derived.
2—One of the names of the supreme god.
ɬɬlikmɬɬaix, "The Circuit": Name assumed by *Smɛɛan* in the beginning of time.
ɬɬwapɬɬatdjut: One of the names of Great Blue Heron as chief.
ɬɬwal-a: Kusiut name of a *Sɬɬux* man.
ɬɬwimɬɬla: Kimsquit hunter mentioned in an ancient story.
ɬɬ-wnalɬa: 1—One of the first men to settle at *Lɛmɛɛ-ɬs* in the beginning of time.
2—One of the first men to settle at Rivers Inlet in the beginning of time.
ɬɬɣălɣutɬaix, "The Circuit": Name assumed by *Smɛɛan* in the beginning of time.
ɬɬɣulam, "The Walker": Supernatural being resident in a glacier near the overland trail between *Snulɬli* and *Tăl-ĭo*.

K

kai: 1—Snow. [821]
2—Unidentified berry. [824]
Kaiusdiăs: Name obtained from a supernatural being by a Bella Bella man.
Kăkămil: One of Raven's Crow sisters.
kăkas: Crow. [825]
Kăkoăla: Locality in the Bella Coola valley mentioned in an ancient story.

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mixmixłulp: Leaf of salalberry.
mla·wadjut: 1—Omen of misfortune, such as preceded the outbreak of smallpox, hence, [824] [787]
2—Smallpox.
mlka: Type of sea-going canoe with raised prow and small stern.
mna, vocative, mnaa: Child. [601]
Mnakais: Supreme god when addressed in prayer.
mnk': Excreta.
mnmnit, vocative, mnmnitān·i: Ancestral family, practically equivalent to *children* when used by an old person. [614]
mnkhnmaxts: The commemoration of a chief's potlatches and other major ceremonies by means of plain posts erected near his grave. [211]
Mnxlaxe·mx, Tide-Measurer: A supernatural being. [764]
Mxtxlus: Man mentioned in a song.
Mxlakila: Supernatural being who gives potency to *nusok* rites.
mxlxtsta: Grandiloquent expression used by the *kuksuiut* with reference to the way in which supernatural beings govern the length of human lives. [776]*
mxlxlaxm: 1—The condition of being within range of speech and vision. The term is used to describe relations formerly existing between the dead and the living. [775]
2—To visit, term used with reference to the coming of a masked representation of a dead person; the significance is similar to that expressed in the first meaning.
mxl': Pounded, dyed cedar-bark used to decorate ceremonial objects.
mxlwaks: Head-ring of cedar-bark worn by *kusiut* initiates in the upper Bella Coola valley.
mxqla: Lice. [825]
mxqwila: Adolescent youth.
mxrmxrk!': Blue grouse.
mxrmxxlxkhtxnda: Dentalium-shell ear-rings worn by adolescent girls during seclusion. [301]
mx: Hand net for catching olachen. [227]
mxstemhaksta: Yellow cedar stave decorated with swan feathers such as is carried by a Mystery dancer.
mxstmax: Wrestling.
Mxtaw·a: Rivers Inlet man living in the last century.

N

Nain'alwas: One of the first men to settle at Smith Inlet in the beginning of time.
Na'mu: Bella Bella village; the Anglicized form is Namu.
nan·: Grizzly bear. [825]
Nantaxlis: Name received from Grizzly Bear by a Kimsquit man in the beginning of time.
Nanxit: *Kusiut* name of a *Nuxalxit* man.
Nanxitkuil: One of the first men to settle at *Stuie* in the beginning of time.
Nanxlxkmxit: One of the names of Mount *Nuxalxit* as chief.
nax·imut: Non-ceremonial weeping, usually individual, and always with real feeling. [827]
Naxs: Indeterminate locality in the distant east. [15.2]

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Nunutcɤɣnam: Woman endowed supernaturally by *Ano°likwolɔaix* and serving as patron (?) to a *kusiut* dancer.

[787] *nunulliuts:* Omen of death.

Nunutsmmkmem, "The One Who Is Thought Of": One of *Ɬlitɑplilɑn·a's* names and hence a designation given to shamans.

Nunuxemlaix: 1—Man dwelling in *Ɂomoqwa's* house.
2—*Kusiut* name of a Kimsquit woman.

nunuɣim: The cry of *hi, hi,* uttered by Cannibals.

Nunuxmeɤ: *Kusiut* name assumed by a *Stuix* woman in the beginning of time.

[424] *nunuyaxwm:* *Kusiut* with right to display a puppet-patron. The difference, if any, between this and *qɑlɑxim* is obscure.

Nu'exwɑɬamnaix, "The Widener": One of Raven's names as chief.

[585] *nuɬɑxsikel·im:* Synonym for *ɬɑsutnm:* Payments made by the wife's relatives to those of the bridegroom on first arrival outside his house on the wedding day. They are said to be in return for "Food" received from them on many occasions.

Nuɬlɑɬɬsikɑn, "Heedlessly Deaf": Name taken by a wife in consequence of slights received from her husband's relatives.

[302] *nuɬoo·xta:* The binding, by a warrior, of his hair into a top-knot.

nuqɑɬɑm·i: Medicine brewed in a skull.

Nuqɑɣmɑts, "Place of Much *Qɑɣmɑts*": Village in the middle Bella Coola valley.

Nuqɛɛqɑmis: *Nuɬqwal* name of a Kimsquit man.

Nuqiliɣailen·a: One of the first women to settle at Rivers Inlet in the beginning of time.

[805] *nuɬmusme·tl wa songʷ'als:* One year.

[828] *nuɛom:* Envy, in the sense of desire for something from which one is debarred by lack of prerogative.

nuɬpik, "Empty House": House in which a *kusiut* dance is taking place.

nuɬsdjut: The throwing of grease on a fire to heat, both literally and figuratively, a rival.

[821] *Nuɬɛlɣʷ:* 1—Supernatural beings responsible for an eclipse.
2—Eclipse.

[827] *nuɛɬlitsta:* Physical strength of the body running down the sides from little finger to little toe.

nuɛwaxats: Hoot-like cry uttered at the coming of a call for *kusiotem* and other important *kusiut* rites.

[777] *nuqʷantnikim:* Unexpected stroke of good fortune.

Nuqwiksmlaix: *Sisaok* name of a Kimsquit man.

[772] *Nuqwɑlɑxs:* Site of an ancient town on Schooner Pass.

Nuqwɬiɬs: The upper heaven.

nuɬuna: Woman with thick pubic hair.

Nuqwxuliɑɬsta·i: A *Stuix* repository.

Nustɬquntɑmsta, "Where *Ɬlquntɑm* Speaks": One of the names of the supreme god's house.

[824] *nustɑmpwa·xay:* Cottonwood buds.

Nustɑpsts'sta, "The Place for Catching Salmon": Name assumed by *Smaaan* in the beginning of time.

nustɬlomx: Canoe-maker.

Nustɬnm: River entering the Bella Coola from the south near *Nuɬɑlst.*

[535] [869] *nustɑxtmp:* Children's dance which serves as training for *kusiut* rites and to provide entertainment.

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omātuslaix: Goods obtained by a man's own exertions and forming the nucleus of his wealth for a potlatch. [556]

omātuts, plural, ālomātuts: *Kusiut* patron.

O'miāil: Kimsquit man mentioned in an ancient story.

O'mielkx: One of the first women to settle at *Stuix* in the beginning of time.

O'miēlmai: Son of Raven in the beginning of time.

Omqomkikka: 1—One of the nine supernatural siblings.
2—One of the first men to settle at *Siskiut* in the beginning of time.
3—One of the first men to settle on the Kimsquit River in the beginning of time.
4—*Tsmoil* woman who died about 1915.

'Omlom: *ɬɬāmɣ* village.

Omyit: *Kusiut* name of a Bella Coola *kusiotem* dancer.

Onikutl: 1—Ancestral name of a *Snulsli* man.
2—Celebrated Kimsquit hunter.

'onikwatl: Any non-sacred rite, especially an *a'alk* dance held subsequent to the *kusiut* season.

Onixwalicux: *Kusiut* name of a Kimsquit *kusiotem* dancer.

Omqwak: Man mentioned in an ancient story.

onostlpstmxm: The taking of food to another tribe for ceremonious bestowal.

Onstcitoma: Supernatural being who sleeps perpetually, literally, "The Sleepy One."

Oɣmihmɣ: 1—Village in the middle Bella Coola valley.
2—Celebrated Bella Coola warrior.

o'qok: Skunk cabbage. [824]

Oɣolikts: Supernatural being, herald of *Ālqunitm*.

oɣpt: The steeping of *ɬɬaok* novices in smoke, this being the final rite of initiation.

Oɣsmai: 1—One of the first men to settle at *Nusɣalst* in the beginning of time.
2—One of the first men to settle at *Siskiut* in the beginning of time.

oɣla: Temporary fish-dam of interlocked branches. [226]

Oɣwan-i: Small mountain on south side of the Bella Coola valley behind *Łomɣo-ts*.

O-ɣwi-: Place near *Stuix*.

'Oɣwalikāmut: One of the first men to settle at *Łwiyai* in the beginning of time.

oɣxālemsk': The leading across of a bride to a groom during a wedding. [585]

oxāloxām: Hereditary tendency.

oxāxkān: One made sick by salmon, especially a woman who suffers from this cause through disregard of adolescence taboos. [827]

oxipax: Variety of dog salmon found at Bella Bella. [784]

o-nmxdiɬiɬwaix: Conferring of ancestral names at a potlatch. [825]

oxnxmunaix: The performance of a *kusiut* dance with supernatural dog salmon as patron.

***Oxsɬxpamɣ*, "Treeless Place":** Village in the lower Bella Coola valley. [585]

oxpalēm: Distribution of strips of mountain goat skin at marriage.

oxtimnisk: "Where are you going?"

***Oxtcalikɣ*", "Lake-Swallower":** A mythical monster.

oxwallaix: First night of a potlatch. [601]

olitk: Third eldest brother or sister.

Olkuyu: Name of Mink as chief.

O-lkek di Stalmɣ: One of the names of the supreme god.

Olowu: Celebrated *Wayal-a* warrior.

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sa-qwa-t: String figure.

Saskwaanuts: Harbour on east side of King Island.

[227] *sdjidji'is:* Movable box-like container which can be raised at a salmon-weir.

Sekakmaw-a: 1—Supernatural herring woman, or perhaps herring head.
2—Carrier murderer living in the last century.

[823] *sekilayt:* Rock crystal used in *kusiut* initiation rites.

[822] *sekima siakamtak:* River net for salmon.

Setselawl: Echo.

Sexexakalais: Supernatural being who advises the supreme god.

Sexexqwalyalaoslais, "The Strengthener of the Breathing": One of *Hiwaqlilas-a's* names, and hence a designation given to shamans.

[805] *Sialselkis:* Ancestral name created on earth by a *Kempe-ts* man.

[825] *Siaqam,* "When Herrings Spawn": Third moon after the winter solstice.

[805] *sidzaxu:* One of the river sculpins, the so-called cat-fish.

Sidzhaas di Ane'likwalsais, "The Coming of *Ane'likwalsais*": Fourth moon after the summer solstice.

sisaxla: Servants; the term is used to describe the relationship of the supernatural beings to the supreme god.

[805] *Si'ishlil,* "The Time for Eating Dog Salmon": Second moon after the summer solstice.

Si'iswai-sil, "The Time for Eating Coho Salmon": Third moon after the summer solstice.

[584] *si'illiukuk:* Presents, given unostentatiously, at the time when a proposal of mar-
[431] riage is broached.

si'ipilam, "The Ability to Walk": Strength or stability as obtained for children by the repurchase of their mother from their father.

[583] *Sisaat,* "Sits Down": Moon of the winter solstice.

[805] *Sisaxal,* "Time for Eating Spring Salmon": Moon of the summer solstice.

Sisilamtak, "Time When Sockeye Salmon Ascend the Rivers": First moon after the summer solstice.

[104] *sisli,* "One who Cures": Functionary who protects novices at *kusiut* and *nusal* rites.

Sisliklimam: Evil supernatural being who acts as executioner for his fellows in the land above.

[805] *Sitsulp,* "Time for Making Salmon-Weirs": Fourth moon after the winter solstice.

Sitsulxwalkis: *Kusiut* name of a Bella Coola man.

Sitsuldjut: Ancestral name of a *Stuie* man.

Sitsum: Chief of mythical house in the sky.

[226] *Sitsus:* Celebrated composer.

sitsuqa: Salmon-weir.

[827] *sitsuqyum'as:* *Nusal* head-drum.

[961] *sitsuxsis:* Breath, or power of being alive, an element in the human body.

si'utpadjaxtamas: Hide-and-seek as played by two boys.

Sixpixus: Man led astray by a supernatural being in the beginning of time.

[805] *Sixuxwak,* "Time for the Use of Olachen Hand-Nets": Fifth moon after the winter solstice.

[726] *Sixulkamid,* "Where It Spoke": Outpost near mouth of the Kwatna River, occupied to give warning in times of danger.

Sixuxulalilum: Benign supernatural being who causes Cannibals to return from the land above.

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[821] *ciya:* Supernatural good luck.
[821] *ckaaxs:* Fog.
[825] *ckw':* Pack-rat.
[828] *cla:* Mind or mentality.
[828] *clápas:* Place of lucky finds, such as a point where whales drift ashore.
clcuthaitma: Cannibal recently returned from the land above.
Sdlelen-i: One of the first women to settle at *Sdlila* in the beginning of time.
[825] *smad:* Mountain.
smilt or *smilus:* Salmon, generic form.
smlqmnitkha: (Probably) viscera of an animal, *archaic.*
Smolentaska: One of the first women to settle at Green Bay in the beginning of time.
[173] *smuma:* Story, i.e., a legend which, lacking sociological significance, can be related by anyone.
Sumpus: Woman mentioned in an ancient story.
[822] *Sna'Pimum:* Bella Coola chief.
[828] *Snaqkamint:* Darkness, anthropomorphized.
[828] *snaw:* Anger.
snax: Sun.
Snaxaitla: 1—One of the first men to settle at Green Bay in the beginning of time.
2—Name received by one of the first settlers at *Alqaltat* in the beginning of time.
Snaxaitla: 1—"The Light Maker": Name of the supreme god with reference to his control of the sun.
2—Ancestral name of a Bella Coola man.
3—*A'alk* name of a Kimsquit man.
4—*Sxaaá* name of a Kimsquit man.
Snaxaxa: 1—Daughter of the supreme god.
2—Bella Coola woman.
[827] *snaxk:* Moraa.
Snaxl, "Sunny": Village in the lower Bella Coola valley.
snqaisitk: Game played with miniature spears.
[575] *snsaak:* 1—Society intimately connected with chiefs.
2—Member of the society.
sntaat: Supernatural creature somewhat resembling a double-headed salmon.
Snuxaxkila: Shaman's name of a *Snaxl* woman.
sokiel': Present, invisible to all but the owner, given by *Nusqilaxa* to the one favoured.
[601] *sokum:* Father's sister or mother's sister (in either direct or indirect address).
[583] *somaxka:* The ceremonial strength acquired by a child through the repurchase of its mother.
[431] *sopoi:* Presents given as "Food" by a bridegroom and his relatives to the bride's kinsmen when the latter come to his house on the wedding day.
[585] *sopsal':* Western dock (plant).
[824] *sloxwaxwaldp:* Saskatoon.
soxaqaitsa: Distribution of carpentry tasks prior to a potlatch.
[825] *soxwaxta,* "Food Supply": Synonym for *sal'akun,* ancestral hunting-ground.
[824] *stalk':* Porcupine.
[824] *stal'ats:* Black huckleberry.
[821] *stlaxchaix:* Eye-lashes of the supreme god, i.e., sunbeams.

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By laying their hands on the nape of a person they are able to tell whether his soul is present or whether it has left the body. If the soul should become weak they are able to restore it to its former vigour. If a person swoons it is believed that his soul has flown away without breaking its shell. The shaman hears its buzzing wings, which give a sound like those of a mosquito. He may catch and replace it in the nape of its owner. If the soul leaves the body without breaking its shell the owner becomes crazy.

The art of shamanism is bestowed by Snq. It is impossible to obtain it by means of fasting and praying, as is the case among the neighbouring tribes, but it is a free gift from the deity. A person who is to become a shaman will fall sick, and, during his illness, Snq will give him a song which must be kept a deep secret. After this he is able to cure diseases. If a person falsely pretends to have received the gift of shamanism, and tries to suck out diseases from a patient, he will fall sick himself.

When asked more closely about the curious difference between this method of obtaining the power and that of the neighbouring tribes my informant said: 'When an Awiky'ô'noq wishes to become a shaman he may go to the mountain where the deity of their shamans resides (probably Mâ'tsla) who will initiate him. No Bilqula can obtain the art in such a way.'

Sickness is caused by a disease entering the body or by witchcraft (see p. 417). The shaman is able to extract the disease by sucking. A peculiar method of witchcraft, somewhat similar to the 'ek'a' of the Kwakiutl (see Sixth Report of the Committee, p. 612), was described to me as follows: The person who wants to bewitch his enemy endeavours to obtain some of his old clothing, portions soaked by perspiration being considered especially effective. After it is obtained a wolf is killed, and the clothing is put into its mouth, which is then tied up. Then the wolf is placed in a box. This procedure is called *sisak*. Sometimes the clothing or some hair is inclosed in the bone of a wolf or of a dead person. No shaman can counteract these charms.

If a person has been murdered, and a string is tied firmly around the neck of the corpse, the murderer's neck will become diseased and he will be unable to breathe and will die. If sand is strewn in the corpse's eyes and the lids closed over it the murderer will die. If a person has been killed with a knife or arrow, or another weapon, to which some of his blood adheres, the latter is brought into contact with a wolf's head, dog's hair, or anything else that is bad, and then thrown into the fire or put into a frog's or snake's mouth; then the murderer will die.

I add here a few current beliefs:—

Sneezing indicates that people are talking about one.

Slight ringing of the ears indicates rain, loud ringing good weather.

Twitching of the muscles of the left side of the body is unlucky; of the right side lucky. Twitching of the skin under the eyes indicates that one will cry.

If a dog dreams and howls in its sleep its owner will die.

The breaking of a box without an apparent cause is unlucky.

Wars.

When a war party was organized the warriors did not paint their faces, but they put on headbands of white cedar-bark and strewed their